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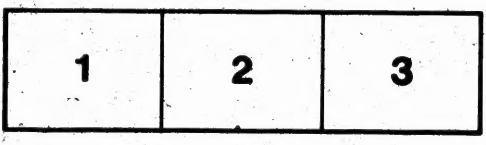

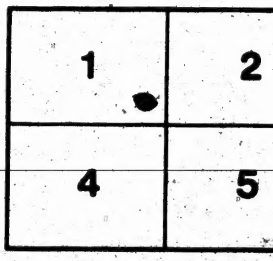

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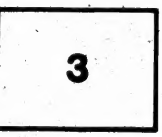

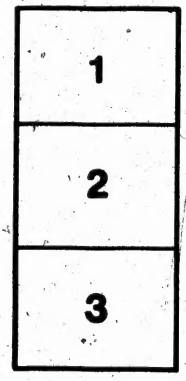

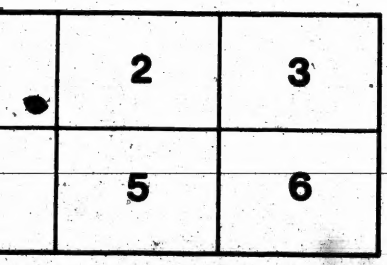

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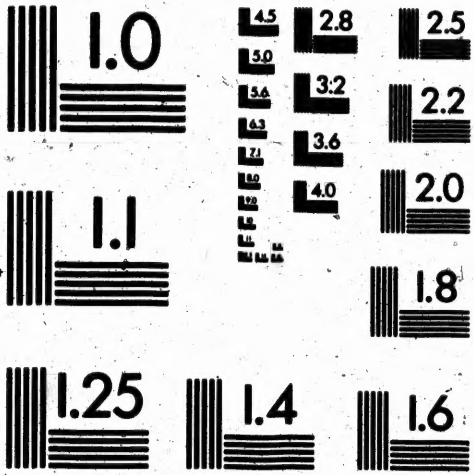

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THE Charitable Society, called an
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Clergy and people of this Diocese
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The Association for the Propag
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Rescript, of the 7th January, 1838

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FOR THE

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IN THE

IOCESE OF MONTREAL.

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e Society, called an *Association for the f the Faith*, and recommended to the ople of this Diocese by a Mandate of rend the Catholic Bishop of Montreal, April, 1828, has for its object to assist, nd alms, the Missionaries [illegible] to preach extending the Catholic Faith, and ex- its divine science the Indian tribes of arts of the Diocese.

nstitution has likewise for its object the f Missions in various other parts of the treal, among a large number of Cathe- f the benefits of Religion, and unable the maintenance of preachers of the expense necessary to the worship of

tion for the Propagation of the Faith, the *Mandate* adverted to, has been en- Diocese of Montreal by an Apostolic 7th January, 1838.

The Association is composed of the Faithful of both sexes, whose conduct is such as to draw down the blessings of God upon the holy work which it has for its object. All persons joining it enjoy the spiritual favours granted to a similar institution, established at Lyons and several other Dioceses in France, Germany and Belgium, within the last few years, by virtue of Briefs of Pius VII, Leo XII, Pius VIII, and Gregory XVI.

ADVANTAGES OF THE ASSOCIATION.

The advantages and privileges granted to the Association for the Propagation of the Faith, by the Sovereign Pontiffs, are to get:—1st. A plenary Indulgence, on the day of the Finding of the Holy Cross, 3d May, that being the anniversary of the institution of this Association.—2d. A second plenary Indulgence, on the 3d of December, the Festival of St. Francis Xaverius, Patron of the Association.—3d. A third plenary Indulgence, once in each month. Every Member is allowed to choose the day of this Indulgence, provided he has fulfilled all the days of that month, the duties of the Society. But in order to secure these Indulgences, it is necessary to confess, communicate, visit the Parish Church, and pray in it according to the intention of the Sovereign Pontiff; and Pope Leo XII, by a Rescript of the 11th May, 1824, dispenses the sick or infirm Members from visiting the Church, provided that they accomplish, according to the best of their power, and in conformity with the advice of their Confessors, the other

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conditions required.—4th. Besides the above, an Indulgence of 100 days may be obtained at any time, when, with a contrite heart, the prayers of the Association are recited, or the prescribed alms or other alms in favour of the Missions given, or some other work of piety or charity performed. All these Indulgences, granted by a Brief of Pius VII. on the 15th of March, 1823, are applicable to the souls in Purgatory.

DUTIES TO BE COMPLIED WITH IN ORDER TO OBTAIN THE INDULGENCES ABOVE MENTIONED.

1st. Each Member will repeat, once every day, the Lord's Prayer and the Angelical Salutation, with this invocation, *St. Francis Xavier pray for us*, for the purpose of drawing the divine blessings upon the Priests who devote themselves to the service of the Missions, upon their labours, and also upon the Association which is to contribute to their success. It will be sufficient to apply, once for all, to the purpose, the Lord's Prayer and the *Hail Mary* of the morning or evening prayer.

2d. Each member shall give the alms of one halfpenny *per* week, without their being obliged to limit their generosity to so trifling a contribution; but we must observe, that, if a person in easy circumstances associates with nine poor ones, and engages to furnish at their place the contribution required, these nine persons may gain the Indulgences granted to the Association for the Propagation of the Faith, provided they comply with all the other conditions prescribed.

RULES OF THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH IN THE DIOCESE OF MONTREAL.

Art. I. The Association may begin in each Parish by the first person who may wish to promote the object in view; and in order to this, it will be sufficient to associate him (or her) self with nine other persons, who will correspond with and remit to him or her their contributions, either weekly or monthly. There may thus be formed in each Parish as many *Sections* as there are tens of persons willing to become Members. The person presiding over each Section may keep a list of his or her associates, and will see that the vacancies occasioned by death, absence or otherwise, be filled up.

II. In every place where the number of Sections will amount to ten or more, parties of 100 (or centuries) may be formed, the heads of which shall be chosen from among the persons presiding over the Sections. The chiefs of these hundreds (or centuries) shall be elected by those of the Sections; and in those cases, the heads of Sections will be accountable to those of Centuries for the alms they may have received.

III. In each Parish, a person known to be solvent, and worthy of public confidence, shall be chosen and entrusted with the office of Treasurer or Depositary of the alms received. This election will be made by the heads of Sections, who will assemble for that purpose at the call and under the presidency of the Parish Priest or Curate. That Treasurer (who may be

a female) will remain in office as long as the parties interested may think expedient; but when it becomes necessary to appoint another in his or her stead, the successor will be chosen in the same manner. All contributions shall be remitted to this person, either by the heads of Centuries, or by the heads of Sections if there are no Centuries. The Treasurer will be careful to keep an account of the sums received; but in the City of Montreal, the general Cashier of the Association, hereafter mentioned, will supply the place of such Treasurer in the country.

IV. In the month of February every year, the depositaries of alms in each Parish will remit these to the Vicar-General nearest to them; and in the course of March following, the Vicar-General to whom these alms will have been sent will remit them, with a statement of the amount each Parish will have furnished, to the Cashier in office at Montreal. The Curates are requested to assist the Treasurer of the country in conveying their respective amounts to the Vicar-General.

V. A Board, composed of eight individuals (laymen) will be established in Montreal, with whom one of the Vicars-General will be requested to unite. The Board thus formed will choose, from among its Members, a *President of the Association*, a Vice-President, a Secretary and a Cashier; and to this latter will be remitted the sums sent to the Vicars-General, as by article IV.

VI. This Board will have a self-recruiting power; that is, in case of death, absence or resignation of one

of its Members, the remaining Members will supply his place by electing another.

VII. Towards the beginning of April in each year, the Board will assemble. In this meeting the Bishop of Montreal will make known, through the Vicar-General by him appointed to be a Member of the Board, or through another person chosen by the Bishops, the wants of each Mission; and at the same meeting, the distribution of the alms will be made, according to the respective wants of the Missions.

VIII. In the course of the summer, every year, the Board will draw up a Report of the sums confided to it; and such Report will be forwarded to the Curates, for the information of the Members of the Association.

By order,

(Signed,) A. F. TRUTEAU,

Pst. Secr.

ABRIDGED NARRATIVE OF THE MISSIONS TO TAMISKAMING AND ABITIBY.

For several years past, the Lord Bishop of Telmessé, charged with the spiritual government of the District of Montreal, felt a pressing desire to promulgate the Faith among the Indians who inhabit the forests, situated in the neighbourhood of the Lake Temiskaming. He had even made several attempts, with this view, which did not then succeed. At length, the moment marked out by Divine Providence for the calling of these poor infidels, being arrived, the obstacles, which up to 1835 had been found insurmountable, were removed. The venerable Bishop of Juliopolis, in coming down that year from the Upper Country, on his way to Europe, obtained particular information in regard to these Infidel Tribes, and was beyond every thing anxious, on his arrival in Montreal, to explain to the then Bishop of Telmessé, the pressing want of spiritual aid experienced by all the Catholics scattered along the banks of the Ottawa, and by the Indians of that country, as far up as Temiskaming, which is the source of that beautiful river.

A mission was immediately resolved upon, to Fort Coulonge; and Mr. Paschal Brunet, the Curé of *Petite Nation*, with Mr. Gannon, then Vicar at Bytown, were sent to that post in the beginning of 1836, to the great satisfaction of the Catholics, whom they found in great numbers at *La Passe*, a league and a half below Fort Coulonge, and who, for the most part,

highly objected to the grace afforded them by these zealous Missionaries. They visited also the Catholics who inhabit the different Townships, through which they were obliged to pass, in order to reach the Fort. They were not, moreover, the first Priests who had been in search of the stray sheep in these vast deserts: Mr. Roupe, a Priest of the Seminary of Saint Sulpice, at Montreal, had had the courage to go, several years before, and raise in those lone places the Standard of the Cross, which is still in existence there.

During the time that these Gentlemen preached the Gospel at *La Passe*, which is only seventy-four leagues from Montreal, they obtained all the information possible in regard to the posts higher up, even as far as Temiskaming; and they prepared every thing which might contribute to the success of the projected mission to that Fort. After this Mr. de Bellefeuille, a Priest of the Seminary of Saint Sulpice at Montreal, and Mr. Jean Bte. Duruy, then one of the Chaplains of the Lord Bishop of Telmesse, at Saint-Jacques, being named for that important mission, left Montreal about the 20th June, 1836, and did not reach the extreme point of their expedition before the 12th July. It had not been possible to announce this visit beforehand, to the Infidel Tribes, who wander in immense forests, and who only appear at the Posts which the Honble. Hudson's Bay Company occupy in these quarters, at two periods of the year. The news, however, of the two *Black Gowns* who came to teach them to pray, was spread widely;

and all the Indians whom they met on their route, eagerly joined their suite, with the view of conducting them to Tsaniskaming. So that the Missionaries appeared in sight of the Fort, escorted by these infidels, who appeared already as so much spoil snatched from the Devil. They were honorably received there by Mr. Hammerry, representing Mr. Cassmont, the head of the establishment, at that time absent, aided as by Messieurs Hotlx and M'Kay, in the employ of the Company. These four Gentlemen are not Catholics.

The first care of the two Missionaries, upon landing, was to inform themselves as to the locality and the inhabitants, and without further delay they set to work. Mr. Dupuy, who was ignorant of the language of the country, took charge of the temporal concerns of the Mission. He traced out a Chapel, which he ornamented as best he might; he directed the work of the men, who on arriving began to ply their axes, and squared a Cross, and other necessary pieces for the construction of a Church 32 feet by 22. He employed himself also in visiting the sick, and in distributing charity to the poor Indians, who, without this assistance, would not have been able to attend the exercises of the Mission. But the principal labor fell upon Mr. de Brillebrillet, whose whole time was fully occupied, he being able to speak the Algonquin, which is the original language whence springs the dialect of that country. From morning till night he was necessitated to be catechising a people, who were eager after the word of God, and to whom it

was necessary to show and explain even those first rudiments, which among us children learn from their parents. Such peaceful occupations, the renown of which soon spread through the neighbouring country, brought back to the Post a great many Indians, who, on the first arrival of the Missionaries, had fled. They had feared that these exemplary Gentlemen were come to punish the wicked; such a report having been spread among them. Canoes, filled with women and children, were to be seen gliding from the most distant points of the Lake, anxious to partake of the instruction that was dispensing. Oh! it was a moving spectacle, to witness these poor people, almost beside themselves on learning the great truths of religion, and the love of a God who descended from heaven to the earth, to teach men the way of salvation. In their countenances were depicted the sentiments of admiration and approval which filled their souls, on the first publication of the Dogmas of the immortality of the soul; of divine justice which punishes the wicked and rewards the good; of original sin and of the deplorable consequences which have followed it; of the redemption of the human race; of the necessity of serving the first Master; and of the attributes of this Being, infinitely perfect.

Exclusive of the time occupied in prayer, in saying Mass, and in the requisite attention to their repeats, the rest of the day was passed in distributing the bread of the word of God, to these famished wanderers. After supper, the tent in which Mr. Dubois was lodged was crowded by these fervent converts, who

came to learn their prayers from two Christian Indians, who had been brought from the Lake of the Two Mountains. Those who could find no room in the tent, passed their heads beneath the canvass, and then listened to instructions which were prolonged to ten and eleven o'clock at night. Mr. de Bellefeuille has remarked, in his second mission, that having gone out several times in the middle of the night, he heard, all round the Point, in almost every cabin, these good people reciting their prayers, and giving mutual instruction. On this second mission he was agreeably surprised to find a certain number of Infidels, who had never attended upon his first mission, as thoroughly instructed in the Catechism, and in the Christian prayers, as those who had enjoyed the advantage.

On the 19th of July, the day fixed upon to take possession of these places in the name of the Catholic Church, by the planting of a Cross, all the Indians being assembled at the ordinary place of meeting, Mr. De Bellefeuille spoke to them of the mystery of the Cross, of its supernatural virtue, and of the respect which we ought to entertain for this symbol of our salvation. After having thus instructed them, the two Missionaries proceeded to the august ceremony intended to crown this happy day, and to render it forever memorable to this newly acquired people of God, under the standard of this consecrated forest. At the head of the procession was carried the flag of Him who has conquered all nations, after having given to them his word "*In hoc signo vinces.*" Then fol-

lowed the two Missionaries clothed in their surplice; then came the men, then the women—all penetrated with the most lively sentiments of religion. All advanced reverently towards the privileged spot destined to receive this sacred deposit. Arrived at that appointed spot, Mr. De Brillet sung the Litanies of the Holy Cross, in the Indian language, to which the two young Indians from the Lake of the Two Mountains chanted the response. This field of the Cross was afterwards placed under the protection of the Holy Virgin, to an ancient hymn sung in her honor. Saint Adalbert, Bishop and Martyr, was then solemnly proclaimed the Patron of the place. Now was raised the Cross, which for the first time shone in this Infidel country; the whole congregation fell on their knees to reverence it with respect, while the surrounding mountains silently repeat the touching solemnities, addressed to it by this religious assemblage by chanting "*O Crux Ave.*" After a time the Missionaries went together to kiss the foot of the Cross: all then hasten to imitate them, and they saw with admiration the mothers applying to the tree of salvation the lips of their children even of those yet at the breast. The ceremony concluded by an edifying discourse given by Mr. De Brillet to these fervent Neophytes, engaging them to come, wherever they should be in the Fort, and render homage to this precious Cross, placing themselves under the protection of Him who was once crucified for the love of them. This whole discourse took all the desired effect; and it was to the Missionaries a very

teaching spectacle, to see these good Indians on their knees at the foot of the Cross, reciting imperfect portions of prayers which they had learned, and the spirit of which was in their hearts, while their tips could but imperfectly express it. Doubtless, our Lord found there a recompense for the indifference of so many Catholics, who, on the day set apart to honor his sufferings, do not deign to join in the throng, and to come and bow and venerate the image of their God, attached to the tree of life. After thirteen days spent on the business of the Mission, it became necessary to depart, and to tear themselves away from this zealous crowd, who could no longer be detained with safety at that place, for want of provisions.—This first expedition, although no further fruits could fairly be expected from it, beyond a knowledge of the best means of getting there in following years to evangelize these Infidels, and to comfort such Catholics as may be found on the route, had nevertheless the happiest result, as will be seen by the following statement:

In the Year 1836.

Baptisms	Of Children,	123
	Of Adults,	19
		142
Marriages,		4
First Communions,		73

Almost the whole of these were Canadians or Irish. One Indian girl, who is since dead, was sufficiently

instructed to communicate this first year. On the 27th of July the Missionaries quitted the post of Temiskaming, and with it their dear Neophytes, who signified their regret at the departure of the Mission, by a mournful silence, and the shedding of tears. In returning they visited on their route several places where they had not been able to stop on their way up. They every where found the people desirous to profit by their ministry, which was the means of detaining them on their voyage till the 16th of August, on which day they arrived in Montreal.

Mr. de Bellefeuille had experienced too much consolation from the instruction imparted to this docile people, for him not to renew his labors the following year. Accordingly, on the 7th June, 1837, he again put himself *en route*, but without any other Priest, in order to spare a part of the expense unavoidably incurred by the Mission of the preceding year. He reached Temiskaming on the 24th of the same month, and he there found a numerous body, eagerly expecting his arrival. After having remained a fortnight at the post of Temiskaming, he set out for Lake Abitiby, distant from thence fifty leagues, on the road to Moosee, and which belongs to the Diocese of Quebec. He scattered at this Post the first seeds of the Gospel, which will be developed with time, and will doubtless yield fruit in abundance. In returning from thence he again made some stay at Temiskaming, to bring to perfection the work which he had commenced. He then descended to the Fort of the Hudson's Bay Company to perform a Mission, among Indians

equally well disposed with those at Temiskaming. Exercising thus his zeal, from Post to Post, he did not arrive at Montreal until the 23d of August, after an absence of two months and a half. The religious results of this second Mission may be seen by the following statement:—

In the year 1837.

Baptisms	Children	90
	Adults	100
		190
Marriages		21
First Communions		24

who were all Indians except one young person named Mackay.

Thus the two years give	Baptisms	332
	Marriages	25
	First Communions	62

A work commenced under such happy auspices merits assuredly the encouragement of the clergy and of the faithful. There is a question again this year (1838) of sending Missionaries, not only to the Fort of the Allumettes and to Temiskaming, but also to the Great Lake, which is eighty leagues from Temiskaming, in the Diocese of Montreal, as well as to Abitiby, in the District of the North West, and to Lake Nipissing in Upper Canada, at three or four days' journey from Temiskaming. The expenses for these different excursions are very considerable.

It would be important to finish the Chapel at Tranquillity, the materials for which are partly prepared. It would be requisite that the Missionaries should be in a condition to dispense some charities among the Indians, whose poverty is extreme, and who could not remain any length of time at the posts without some assistance. The Company always do this for them, furnishing them with provisions whenever they assemble to sell their furs; which only lasts for a few days. The Missions should also have the means to buy Chapelets, as well as Medals and Images, which are very useful in the conversion of the Indians; and to distribute books of instruction, and of piety along the road, among many of the civilized families who have need to learn their religion, or be confirmed therein.

Awaiting the permanent establishment in this Diocese of "An Association for the Propagation of the Faith," Messieurs the Curés are, in the mean time, invited to exhort their parishioners to contribute to the means of carrying the Faith to the Infidels, and of preserving it in those places where the Catholics run the risk of losing it, if abandoned altogether to themselves. Slight contributions only are asked from each; but many prayers, to the end that those who are benighted in sin, may at length see the admirable light of the Gospel.

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